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OLD TESTAMENT DOCTRINE OF ATONEMENT.

In presenting the readers of the Expositor with a summary of the Old Testament doctrine of atonement, it is not presumed by the writer, that the resources of criticism have been exhausted on the subject. The most that is expected, is, that the respective particulars, as well as the general view, will be sustained by the passages adduced. And though the whole number of particular texts has not been produced, it is believed that every variety of meaning and application has been exhibited. At all events, the different uses of the word commonly rendered atonement, as given by Buxtorf and Gesenius, are respectively inserted.

The common doctrine of atonement, has been supposed to derive support and confirmation from the nature and objects of the sacrificial offerings of the Hebrews. How far the frequent occurrence of the word in connexion with the sacred rites observed by that people, may have contributed to the establishment of this opinion, remains to be seen. There is, however, very little reason to doubt that the real objects contemplated in the legal ceremonies which relate to what is denominated atonement, have been generally overlooked. It will be admitted, that if the legal sacrifices were designed to propitiate the Deity, to avert his wrath, or to satisfy the moral demands of his law, these objects will appear in the passages which speak of atonement. But if they have no such intention, they will as certainly authorize some other construction.

1. The Hebrew word, (*caphe*) has several different meanings, and is applied to a number of dissimilar things. When used as a noun, it signifies,—

1. The material, whatever it was, with which the ark was covered, and rendered impervious to water. It occurs in Gen. vi. 14, and is translated *pitch*. The Septuagint calls it *asphaltum*. Under this passage, Dr. Bellamy, after giving his reasons for a different translation at some length, says: 'The word (*kopher*) throughout the Scriptures, is used to mean, *expiation, atonement, reconciliation*, Ezek. xlv. 20; Num. viii. 19; 1 Chron. vi. 49; Dan. ix. 24, &c.—It also as a noun, means, *ransom, atonement, satisfaction*. That this is the true meaning of the word (*kopher*), and that it cannot possibly have any other, is confirmed in every other part of Scripture where it occurs.' [See Bellamy's Bible in loc.]

The passages referred to by Dr. B. in the above quotation, will be presented in due time, under the consideration of the verb.—With all due deference, we must be permitted to say, however, that his remark that the word as a noun, cannot possibly have any other meaning than the one he has given it, is very extraordinary, not to say unwarrantable. Let those who are disposed to test its propriety, apply it to the two immediately following particulars.

2. *Village, or villages*. When thus translated, it is generally in the plural, and probably sometimes may mean the suburbs of a place named. That the connections where it is thus rendered sustain the common translation, appears from the following passages.—1 Sam. vi. 18; Josh. xviii. 24; 1 Chr. xxviii. 25; Neh. vi. 2; Cant. vii. 11.

3. *Campfire, or cypress*—the cypress flower. Cant. i. 14, and iv. 13.—In these, and in the preceding examples, it is extremely difficult, not to say impossible for this word to bear the meaning which Dr. Bellamy says, 'is confirmed by every other part of Scripture where it occurs,' with the exception of Gen. vi. 14, and which he translates by the word *atonement*.

4. *Ransom*. It means, when used in this application, the price of redemption—*expiatory money*. Thus in Exod. xxi. 30: 'If there be laid on him a sum of money, then he shall give for the ransom of his life, whatsoever is laid upon him.' In this instance it is a commutation of punishment, the substitution of a sum of money for the life of the offender; and is an express provision of the law.

Isa. xlii. 3: 'I gave Egypt for thy ransom, &c.' This may refer to the calamities which fell upon Egypt, at the time when the Hebrews went out of that country; but more probably to some recent transaction, in which Egypt had been delivered into the hands of the conqueror, who being satisfied with the plunder of the country, had, for the time, been diverted from his purposes against Israel. Ps. xlix. 7, 8: 'None of them can by any means redeem his brother, nor give to God a ransom for him, &c.'—The utter insufficiency of wealth, to preserve life, is here asserted—that, however desirable it might be to put off the period of death, by the payment of a sum of money, when the fatal moment arrived, the power of effecting such redemption ceased forever.

Exod. xxx. 12: 'When thou takest the sum of the children of Israel, after their number, then shall they give every man a ransom for his soul unto the Lord, &c.'—This ransom was, in fact, the common capitation or poll-tax, which every Israelite of a certain age was required to pay for national and religious purposes. While the institutions sustained by this tax were preserved, the nation and the people prospered. But when these were neglected, the multiplied calamities denounced by Moses in Deut. xxviii. 16—68, came upon them. It was, therefore, the payment of a price for a given object; a meaning that plainly attaches itself to all the examples under this particular.

It will be observed, that in the various uses of this word as a noun, it is never translated atonement. Nor does it once occur under a meaning which approaches the sense of appeasing, reconciling, propitiating, or placating the Deity, or any other being in the universe.

11. As a verb, (*caphe*) certainly has several distinct significations.

1. *To cover*. In this sense it occurs in Gen. vi. 14, and is rendered *pitch*; that is, Noah was instructed to cover the ark with pitch, or asphaltum.

2. *To remove, expunge, obliterate—to blot out*. In this sense, the same general idea attaches to the word, as to that of the Greek word rendered *forgiveness* in the New Testament. An example of this use is found in Isa. xlviii. 18, where it is translated *disannulled*. 'Your covenant with death shall be disannulled, &c.' Here an allusion is made to the process of *erasing* anything written, by rubbing something over what it was desirable to expunge. It is therefore the abrogation, or blotting out, of a supposed compact between the Hebrews, and death and *hades*; and is properly expressed by the word *disannulled*.

Psal. lxxv. 3: 'As for our transgressions, thou shalt purge them away.' The same translation (*purge*) occurs in Psal. lxxix. 9, and with the same meaning; that is, to pardon, expunge, blot out. Ps. lxxviii. 39: 'But he, being full of compassion, forgave their iniquity, and destroyed them not, &c.' The same rendering (*to forgive*) is found in Deut. xxi. 8, and with a negative, 'forgive not,' in Jer. xlviii. 23. In all these examples of *forgive*, the sense of *dismission*, sending away, blotting out, is constantly preserved; but not on account of any sacrifices offered to the Deity.

Lev. iv. 26: 'And the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.' See also, Lev. v. 16, where nearly the same language is used; and with precisely the same meaning. This is the first example of the translation of the original word, by that of *atonement*, to which we have had occasion to refer. And here it will be observed—and it is of some consequence that the remark be remembered,—that the phrase, 'shall make an atonement,' conveys a sense very different from the original. The translation makes the noun *atonement*; but in the Hebrew, it is the verb *atone*. Hence, instead of making an atonement for the man, he himself is *atoned*. And instead of such atonement being intended to placate and reconcile the Deity, it was the symbol of the reconciliation of the transgressor, and of his return to duty. This will be very apparent to any person, who will examine the verses in connexion. The consequence of returning to the practice of duty, signified by the offering with which the offerer is atoned, is expressed in the last clause of each verse of the last quotations—'and it shall be forgiven him.'—That is, his sin shall be expunged, sent away, or blotting out. Num. v. 8. Dan. ix. 24.

Exod. xxxii. 30: 'And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin; and now I will go up unto the Lord, peradventure I shall make an atonement (*shall atone*) for your sin.' It may perhaps be difficult to convince others, that this passage comes under the class of texts, in which *atone* means to obliterate, or expunge. But it is believed, that even a moderate share of attention to the subject will remove all doubts respecting its insertion under this head.—Moses plainly meant what he prayed God to do, and which is expressed in a subsequent verse,—'if thou wilt forgive their sin.' It is indisputable, that the atonement which he expected to make, was not the offering of any sacrifice whatever; but by supplication to procure forgiveness for the transgressors. And it need not be repeated, that forgiveness means remission, or blotting out, for it will not be controverted, that this is the meaning in this place, is further evident from the fact, that they were not forgiven, but the people were plagued in consequence of their sin.

3. *To avert, ward off, or expiate some impending evil*. Exod. xxx. 15: 'To make an atonement for (*to atone*) your souls.'—Reference is here made to the appropriation of the free-will offering of a half shekel, to the tabernacle service. In verse 12, this is called *ransom*, a price for a given object.—Here, as a verb, it is an *atoning* of their souls, or lives, with a view to avert certain evils.—That there be no plague, &c. ver. 12.

Samuel xxi. 3: 'Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement (*shall I atone*) that ye may bless the inheritance of the Lord?' The object, in this instance, was to avert, or ward off, a three years' famine, brought upon Israel by Saul, who had violated the plighted faith of the nation, by the oppression and murder of some of the Gibeonites. It will be seen, that the Hebrews were atoned—that the sacrifice was made, not to God, but to the Gibeonites, for the purpose of doing, what man cannot effect—averting the evils and miseries of famine. The procedure of David may be regarded in this case as a simple act of justice to an injured people; but the effect to them was that of *placation*, or reconciliation—a meaning which will appear more fully under another particular.

Isa. xlviii. 11: 'And mischief shall fall upon thee: thou shalt not be able to put it off.' Here, instead of atoning an evil, we have the phrase *to put off*. The Chaldeans have been informed that no atonement would be accepted—the evil should not be averted.

4. *To reconcile, propitiate, or placate*.—It is remarkable, that but a small number of texts fall under this class. The following are all that can be supposed to have an undoubted title to a place under this head.

Gen. xxxii. 20: 'For he said, I will appease him with the present that goeth before me, &c.' From the circumstances in which Jacob, who uses this expression, was placed, it is quite plain that he meant to pacify his offended brother. But while this object is avowed, it is little less certain, that he considered the presents themselves as a compensation, or recompense for the injury he had done him.

Dan. ix. 24: 'To make reconciliation for iniquity, &c.' This passage is put down here, rather because the word *reconciliation* is used in the rendering, than from any conviction that it properly belongs to this class. For in the preceding part of the verse, we are twice told that sin should come to an end, or be finished. And every reader of the Scriptures knows that such repetitions of a given fact are intended for emphasis—to give a stronger impression of the truth asserted.

In this instance, the form of expression is merely changed—it is still the abolition or making an end of sin. And this sense is fully sustained by the subsequent clause, which promises the bringing in of 'an everlasting righteousness.'

There can be little doubt, that as the passage refers to the times of the Messiah, it was supposed that the prophet intended to convey to his countrymen an idea of the nature of the mediatorial office. And if this were admitted, still it would not imply the placation, or reconciliation of God, but merely the bringing of unreconciled man to obedience and peace. But it should not be forgotten, that in the original there is no form of expression answering to that of making 'reconciliation for iniquity.' This would imply that the means of reconciliation, whatever they might have been, were offered to some particular being. Instead of this, it is the iniquity itself that is reconciled, or atoned,—that is, blotting out. Hence the reference to this passage is another place.

Num. xxv. 13: 'Because he was zealous for his God, and made an atonement for (*atoned*) the children of Israel.' As in the preceding instance, this text is placed here, not because it is believed this is its proper place; but because others may think so.—The occasion was indeed a very extraordinary one; and is undoubtedly the only one which will be insisted on, as furnishing anything like clear evidence of the placation of the Deity by an atoning action.

By referring to the context, it will be seen that the hosts of Israel were then suffering the miseries of a plague, which had been brought upon them for a certain crime. An order was given to 'take all the heads of the people and hang them up before the Lord, against the sun, that the fierce anger of the Lord may be turned away from Israel.' While, therefore, all Israel were weeping before the door of the tabernacle, Phineas took a javelin and slew certain persons, and the 'plague was stayed.' By this act, he is said, in the text quoted, to have *atoned* the children of Israel.

In relation to this subject, it should be observed, that the plague, under which they were then suffering, was not merely the indication of the divine displeasure; but seems in a great degree to be identified with what is called the *fierce anger of God*. This fact may perhaps furnish a reason, why some afflictive providence is very uniformly connected with the use of this phraseology, or rather why the terms, anger, wrath, and vengeance are applied to God. In the next place, the sacrifice made was not such as had been expressly demanded: there is no evidence that it was made with a view to that requirement, nor that it was intended as a sacrifice to God. It was plainly designed as an act of retributive justice—the persons slain being liable to death, by the terms of the law. And finally, the immediate effect was, the removal, putting away or averting of an existing evil.

It was not until the plague was removed, that the anger of God is said to have been turned away. There is therefore reason to believe, that the misery induced by sin, is the only real divine wrath to be removed.—For we cannot suppose the Deity capable of positive anger; and even if we could, we cannot suppose its removal either by an atoning sacrifice, or anything else, without admitting a change in God. But it is impossible that God should change; the act of atoning the children of Israel in this instance, was therefore the putting of an end to their particular transgression—blotting it out, and averting, or removing the evils which it produced. Exod. xxxii. 30.

5. *To cleanse, sanctify, purify—to set apart for sacred purposes*. This is by far the most common use of the word, and also the most important. Under this head, we feel compelled to place all those passages which relate to the great annual atonement. It is the great yearly sacrifice in which we are more particularly interested. For the services and rites were not only of the most solemn and impressive nature, but they were performed with an immediate view, to the subsisting relation between a sinful people and their God. The proper and legitimate objects, as well as the true nature of atonement, must be derived from passages which relate to the yearly legal sacrifices.

Num. viii. 19: 'And I have given the Levites to make an atonement for (*to atone*) the children of Israel, that there be no plague, &c.' The whole chapter is devoted to the specifications of an order for setting apart and cleansing the Levites, to an explanation of the reasons and objects of their selection, and the duties which they were to perform. It will be seen by the connections, that it was not the duty of the Levites to offer sacrifices, except through the person of the priest, and that they themselves are the atoning sacrifice here named. The whole tribe was offered before God, to atone the other tribes. Preparatory to this solemn dedication to God, certain rites were performed, by which they are said to have been atoned, verse 12 and 21, in the latter of which, it is expressly said, that 'Aaron made an atonement for (*atoned*) them, to cleanse them.'

The Levites were adopted instead of all the first-born of Israel, who were considered as devoted to God, from the time of the institution of the passover when the first-born of the Egyptians were slain. There is something extremely preposterous, in considering this whole tribe as dedicated to God for the purpose of propitiating, or placating him towards the rest of the nation. And it is believed, no man will contend, for such a

meaning of the passage. The meaning will be perfectly plain, when it is recollected, that the dedication of the first-born had the same import, as the offering of first-fruits—the sanctification of the whole class, or collective body, of which the thing offered was the representative. The atoning of the children of Israel, therefore, by the Levites, was for their sanctification—an act by which they were set apart to the service of God.

Ezek. xlv. 20: 'So shall ye reconcile (*atone*) the house.' It seems impossible, that this passage should be misunderstood. A house—the sanctuary of Israel, could not require an act of reconciliation; nor could the Deity need to be propitiated towards its unconscious materials. But it was necessary, according to the requirements of the law, that certain rites, of a purifying nature, should be performed. And they were performed, for the purpose of setting apart, or consecrating inanimate things to sacred uses. When thus applied, it is frequently said that it was 'to cleanse' them, Exod. xxix. 36, 37; Lev. xvi. 16—18; Num. vi. 11. 'And make an atonement for (*atone*) him, &c.' This passage relates to the services and rites consequent upon the defilement of a Nazirite by the dead, during his separation. The avowed object (ver. 9.) is the cleansing of the defiled person. For the same meaning, see Exod. xxix. 33, where the word is applied to the consecration, sanctification, or cleansing of Aaron and his sons. Also, Lev. xvi. 6—11.

The most full and particular account of the great yearly atonement under the Mosaic dispensation, the persons and things for which it was made, and the objects to be obtained by its observance, is found in the 16th chapter of Leviticus. The particular verses which relate to the offering of the sacrifices, and which have not been already considered, are 30—33, which we quote entire. 'For on that day shall the priest make an atonement for (*atone*) you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute forever. And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments. And he shall make an atonement for (*atone*) the holy sanctuary, and he shall make an atonement for (*atone*) the tabernacle of the congregation, and for the altar; and he shall make an atonement for (*atone*) the priests, and for all the people of the congregation.'

From this passage, it must be plain, that whatever is meant by atonement, the same services were performed both for men and for inanimate things. The identical word, with the same obvious import, in the same connexion—in the very same sentence, is applied to the tabernacle, the holy sanctuary, and the altar—to the priests, and to all the congregation. The conclusion is almost forced upon us, that the atonement was made with precisely the same view in reference to these dissimilar things; that if it was intended, to propitiate or appease the Deity in one case, it was designed to effect the same purpose in every instance there named.

But we are not left to infer the object; it is unequivocally expressed. We have already seen, that in atoning inanimate things, the very things named in the preceding quotation, the object was to cleanse them.—That object is distinctly avowed, in relation to the persons specified above, in the following terms.—Ver. 30. 'For on that day, shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.'

Such is the clear and explicit evidence, of the nature and objects of the annual sacrifice of atonement, among the Hebrews; which if it be considered as typical of the sacrifice of Christ, gives no countenance to the common doctrine of atonement; but on the contrary, while it was designed for the ceremonial cleansing of all Israel, beautifully typifies the moral purity, and reconciliation secured to the Christian by the power of the gospel.

In conclusion.—From the humble means brought to the examination of this subject, we feel authorized to say, that there does not appear to be a single passage in the Old Testament, which, when fairly construed, goes to prove, that atonement was intended for the reconciliation, propitiation, or placation of God; that there is not one passage, where the word occurs, from which it is safe to infer that the atonement was made to God; that there is not one, which says, that the atonement was made by the sacrifice offered. It is always the priest, or offerer, that makes the atonement. And finally, that wherever the word occurs, it always relates to the condition of men, and the things used by men—is intended to describe and affect these and these only, and not the Deity.—We do not mean to be understood, that there may not be passages which have another import; but if there are such, we have not been able to find them.

If the foregoing view of the Old Testament doctrine of atonement, be correct, the Hebrews are exonerated from the charge of having been inconsistent enough, to suppose that the true God could be influenced by the principles ascribed to the pagan deities.—Their rites, unsophisticated by the classic meaning of the terms in which they are described, maintain throughout, the integrity of their law, and the dignity and immutability of the true God. Let it be the object of the Christian, living under a better dispensation, and in a more enlightened age, to attain as clear perceptions of the divine character as were enjoyed by the Israelites; and let him labor to divest his creed of the pollutions with which paganism has defaced the doctrine of the gospel.

A proud man is a fool in a fermentation, that swells and boils over like a porridge pot. He sets out his feathers like an owl, to swell and seem larger than he is. He is troubled with a tumor and inflammation of self-conceit that renders every part of him stiff and uneasy.—Butler.

DISCRETION IN SPEECH.

'A time to keep silence, and a time to speak.'—Solomon.

The above sentiment was advanced by Solomon, and contains a truth which all will be willing to allow; but, inasmuch as he has not indicated the times and seasons when we should speak, or when we should keep silence, the admonition affords us no direction for our conduct. After all, this must be left to our own judgment; and the peculiar circumstances by which we are surrounded must determine when we should speak and when refrain from it. We may be so situated that a sentence or even a single word, uttered by us, may be the means of doing a vast deal of injury. Hence this is a time to keep silence. Again it may occur that one word fitly spoken may subvert the cause of truth and be productive of much good, and this is the time to speak. As no particular rules therefore can be given on a subject which is ever varying in its aspect, it will only be necessary to advance some general remarks for our government in the use of speech. When good can be effected or evil prevented by our speaking, then it is time we do so; but when neither of these objects can be effected, then, however strongly our feelings may urge us to speak, we should suppress them and keep silence. This rule must be learned by long experience and close observation of men and things. In matters of indifference, silence will be the safest, hence it was observed by one of the ancient authors 'that he had often repented of having spoken, but never of having held his tongue.'

There is, perhaps, no case in which we are called to exercise more judgment in the decision whether we should speak or whether we should keep silence than in defence of the character of others. This is a subject deserving the nicest discrimination. While on one hand we are unwilling to stand by and hear a character traduced, without speaking in its defence, there is danger, if we are not fully acquainted with the person of whom mention is made, by advocating his cause, of countenancing the improprieties with which he may be charged. And it not unfrequently happens, that after we have taken ground in favor of an individual, such is our vanity or self-love, that rather than confess our mistake, we will go unjustifiable lengths to support him. After we have once committed ourselves by the expression of our opinion, we shall scarcely weigh any testimony fairly which operates against the opinion thus expressed. It, therefore, becomes us to act with great caution in passing an opinion on the conduct of others, nor can we be justified in so doing, until we have heard both sides of the question.

It is often the case that we find ourselves in company in which certain opinions are attached to a class of people and predicated at their peculiar sentiments. Their fallacy is then exposed and a whole denomination are ridiculed as having indulged in the most absurd notions. This is misrepresentation.—Whenever this is the case, then 'it is a time to speak.' There is no excuse for a candid man to keep silence, when he can do an act of justice by speaking. Here 'a word fitly spoken' may relieve a whole class of people from the odium of teaching doctrines, which they have never entertained. In cases of this nature, there is no danger of suffering in moral estimation, because we are not under the necessity of identifying ourselves with the obnoxious doctrines; but we are at liberty to express our dissent from them, while at the same time we give them their just interpretation. In the course of our life, we have often seen the popular current which was setting against a denomination, instantly arrested by the candid exposition of their real sentiments, by some honorable and disinterested individual.

While the use of speech is one of the distinguishing features that elevates us above the brute creation. Let us so use it as to advance the interests and happiness of all with whom we associate.—Gospel Anchor.

In the New Testament there is a perfect system of moral precepts. What is due from man to himself, is delineated without redundancy. What he owes to his fellow creatures in all their different relations, is clearly defined, and authoritatively enjoined. None can say 'It is unjust to require me to act thus to my father, to my master, to my servant, to my child. Man's duty to his God! a subject still more difficult, and where heathens failed the most, is laid down with equal clearness and equal fulness. Nothing can be conceived to be a duty but what is there enjoined; nor any thing enjoined as duty which we can say is unreasonable and ought not to be performed. The world may be challenged to mention one duty to God, or man, which the New Testament does not enjoin; or to prove any one thing it enjoins as a duty, to be destitute of reason, and void of obligation.' The simplicity, the conciseness, the perspicuity, and the authority, with which they are delivered, give force to truth and scope to reason, in the application of general duties to particular circumstances.

EVIDENCES OF RELIGION. The sincerity of a truly religious principle cannot be better known than by the readiness with which the thoughts advert to God, and the pleasure with which they are employed in devout exercises. And though a person may not always be so well pleased with hearing religious things talked of by others, whose different taste, sentiments, or manner of expression may have something disagreeable; yet if he have no inclination to think of them himself, or converse with himself about them, he hath great reason to suspect that his heart is not right with God. But if he frequently and delightfully exercise his mind in divine contemplations, it will not only be a good mark of his sincerity, but will habitually dispose it for the reception of the best and most useful thoughts, and fit it for the noblest entertainments.

Pride breakfasted with plenty, dined with poverty, and supped with infamy.
A fat kitchen maketh a lean will.

CHRISTIAN INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, NOV. 8, 1833.

PUBLIC PRAYER.

The late Editor of the Independent Messenger, in an article communicated for the columns of that paper, adverts to the fact, that Rev. Robert Smith, one of the Editors of the Religious Inquirer, not finding any express command in Scripture for public prayer, has given notice that he shall no longer conform to the common practice of praying publicly in meeting. The object of Mr. Stone in announcing this fact is clearly perceived; and he prosecutes it as it appears to us in a spirit of exultation and joy that he has found something which he can wield to the disadvantage and prejudice of "Universalists." We have noticed for some time with grief, that occasions for such a purpose are intently and eagerly sought after, by that paper; and indeed, seem to be its most precious "meat and drink." After mentioning the fact, cautiously withholding Mr. Smith's reasons for his course, he proposes the inquiry—"Christian reader, what think ye of the 'signs'?" Why neighbor Stone, this is manifestly a sign, that all "Universalist" clergymen, are upon the point of giving up praying altogether—nay, that, to a man, they disown all obligation of gratitude or prayer to God, publicly or privately expressed. None can be so blind as not to see that Mr. Smith's determination is a sign of all this. It is true Mr. Smith is neither the first to adopt this course, nor alone in following it out. The example was set him, we believe, by the Rev. Daniel Parker, a Restorationist Clergyman who is an Agent and writer for the Messenger. He never prays in meeting, holding public prayer to be unscriptural. But this fact is no "sign" that the "Restorationist" brethren are undevout and irreligious. At least, we have not seen the fact adverted to by the Messenger, with any inquiry to Christian readers, appended to it, whatever.

The truth is—and we are willing our "Christian readers" should know it—though we no more disapprove of public prayers than the Messenger,—Mr. Smith has said, that public prayers are no where required in the New Testament. He thinks that every Christian duty is made such by an express command; and concludes that what is not required is not a Christian duty. Consequently, for conscientious reasons, as he professes, he cannot follow the common practice of praying in public. It requires some moral courage thus to withstand a popular practice—a persistence that must probably operate to his personal disadvantage; and his course, therefore, might seem to claim for him something on the score of sincerity and conscientiousness. Already, indeed, he has called upon himself a storm of rebuke, and in some instances of invective, from his religious friends and subscribers in Connecticut; and it is a fact, we believe, that no Universalist editor in the U. S. has assented to his views of the subject; but on the contrary, about every one has publicly controverted the position he has taken.—What is this fact a "sign" of?—of any thing creditable to the denomination? Most certainly not; otherwise it might have been alluded to as a redeeming virtue, by the Messenger.

DR. BEECHER ON REVIVALS.

Dr. Beecher, now of Cincinnati, has published a Letter in the papers, in which he attempts to account for the incomprehensible fact, that revivals, so called, are usually short lived. He wades through nine causes, some philosophical, some metaphysical, and some a matter of fact nature, and yet, after all, is not able to tell why revivals are not perpetual in every place. The chief causes of shortening revivals he has found to be "spiritual pride and self-complacency on the part of those who might justly be called the working men in the revival;"—"a misguided, intemperate and censorious zeal." Again: "When I have attempted moderation, I have lost the revival for the want of moral power; and when, to avoid this, I have taxed my own and the system of others, I have found exhausted nature to be the occasion of shortening the date of special mercy." Thus he goes on giving reasons, but confessing at last, that after all his efforts to guard against every cause, he owns that he has not, after more than thirty years experience, been able to find any system, not even the "protracted" system, whereby he could induce the Holy Spirit to remain long in a place. Now it seems to us, the Doctor's whole difficulty lies in taking it for granted that these revivals are a supernatural work, brought about by the power of God. The truth is, and it is obvious enough, that these revivals are the effort of some unusual excitement, produced by some novel and astounding operations by artful and crafty clergymen; and as no excitement can, in mercy, last long—a thing no longer being novel from the fact of its continuance and repetition,—the revival which accompanies it necessarily dies away. We marvel that Dr. Beecher's knowledge of

human nature should not have been sufficient to teach him, in the outset, the folly of the hope and expectation of keeping up perpetual revivals.

NEW PUBLICATIONS.

Our acknowledgments are due to Br. Sperry of the Religious Inquirer, for a copy of a new and neat edition of that very valuable Tract, entitled, "Reply to Hawes' Reasons, for not embracing the doctrine of Universal Salvation." Hawes' Reason have, as we believe, been stereotyped by the American Tract Society, and circulated in every nook and corner of the U. S. It is, indeed, one of the veriest pieces of illogical reasoning which we ever saw, and the Reply makes it appear so, without any mistake. The article before us is one of the best things of the kind ever published, and is all it purports to be, a Reply—an answerable one,—to that famous Tract. It ought to be taken up and circulated in all directions. We hope the publisher has printed a large edition of them, on stereotyped plates ready to give more impressions when called for. The author is understood to be Rev. H. Ballou of Roxbury—a name sufficient to give it a ready currency any where. The edition now before us is published in an 18 mo. form, covering 96 pages. Hereafter we shall copy some of the Letters of the Reply.

A Sermon, delivered at the Installation of G. W. Montgomery, as Pastor of the First Universalist Society in Auburn, Cayuga Co. N. Y., Sept. 1833. By I. D. Williamson of Albany." 12 mo. p. 24. This Sermon is one of Br. W.'s happiest efforts. His text is 1 Tim. iv: 16. "Take heed unto thyself and unto thy doctrine, continue in them, for in doing this, thou shalt both save thyself, and them that hear thee." Appended to the Discourse are the "Delivery of the Scriptures and Charge" by Br. Williamson; the "Right Hand of Fellowship," by Br. G. Sanderson; and the "Address to the Society" by Br. J. Chase, jr. The whole appears to have been a respectable and satisfactory performance; from which, we trust, lasting good will result.

NORTH YARMOUTH.

We learn from North Yarmouth, that our brethren in that town—some of the neighbors of our friend Rev. Asa Cummings, Editor of the Mirror,—are making quite encouraging demonstrations in favor of the cause of gospel truth and grace. Measures are in train, we understand, for the erection of a meeting house; most of the shares for which are already taken up. North Yarmouth is a town hitherto about as much given up to modern orthodoxy, as ever ancient Athens was to idolatry, when Paul stood in the midst of Mars hill and proclaimed that God hath made all people of one blood. May such preaching now, from Br. Brimblecom, a worthy advocate of the same principles, who we understand visits North Yarmouth occasionally as an ambassador of the manifold grace of God, induce hundreds to become acquainted with the character of the "unknown God," and lead them forth to rejoice in his GREAT SALVATION.

U. S. CONVENTION.

We learn from Br. Rayner, that there is but one ministering brother in Maine who is opposed to the formation of an U. S. Convention. Br. R. shall have the whole; for even that one is not, nor did he ever intend to be understood as opposed to such an organization. We dare say, if our brethren in states west of us desire such a Convention, there is no one hereabout who is opposed to their being gratified. True, some of us doubt whether it will ever amount to much more than a bubble glittering in moonshine; but all agree that our western brethren have a right to be gratified. Whether the Maine Convention shall become a component part of it, is another question, which has twice been negatived by the brethren by nearly unanimous votes.

BIGOTRY ILLUSTRATED. A curious circumstance, illustrating the bigotry of our orthodox brethren in Easton, Mass. is mentioned in the last Trumpet. On Sunday before last the Editor of that paper, by invitation visited that place and preached in the old meeting house which belongs to the parish. Several orthodox people own pews in the house. On entering the meeting for public worship, it was found that those pews were effectually closed. "On a number of the pews," says the Editor, "perhaps from fifteen to twenty, a strap of iron was fixed, from the stationary part of the pew to the door, and a similar one on the inside, and strong rivets were passed through and headed. Not content with this, some had removed the permanent seats from their pews. The congregation being somewhat pressed for room, leaped into the interdicted pews and took their seats. It is said the Rev. Mr. Sheldon (the orthodox clergyman) was in the house when the irons were put on. Jesus condemned the Scribes and Pharisees, because they shut up the kingdom of heaven against men, neither entering themselves, nor suffering those who would enter to go in."

DANVERS DISCUSSION. Mr. Braman, having addressed a private letter to Mr. Whittemore, which the latter understands as an acceptance of the terms of the original proposition, has finally concluded to meet Mr. W. as at first contemplated. The debate was to have commenced on Wednesday last at 9 o'clock A. M. and was continued, in all probability, beyond Mr. B.'s restriction of an hour and an half on the main question. For Moderators, Mr. Braman selected Rev. William Williams of Salem, and Mr. Whittemore named Br. Sebastian Streeter of Boston. These were to choose a third. If Mr. B. will confine himself to the question, and treat his opponent with a tolerable fairness and decency, we think good may result from the discussion, and therefore hope to see it published.

A TERM OF REPROACH WANTED. The Editor of Sinai's Advocate thinks it distressingly wrong that any but the orthodox should ever be mentioned or spoken of as "Christians," and expresses the desire that some "able writer" would "invent"—the word is given to new inventions—an appropriate word to designate persons who believe christianity and yet make no claim to being such christians as the orthodox creeds require.—The word "heretic" will not do; that is worn out and has lost its terrors; "infidel" will not answer,—it has perished in the using; it must be a new word, altogether "invented." Mr. Wilson maintains that the word "christian" should be applied only to "persons under the influence of divine grace"—who see their depravity." &c. He is anxious for a new designation he says particularly for the accommodation and benefit of "Jews, Mahomedans, heathens and infidels," so that they may have the right "distinctions" kept alive in their minds.

CHRISTIAN PREACHER.—The Editor's thanks are respectfully due to Br. I. D. Williamson for a copy of the excellent Sermon on "Lukewarmness Rebuked," which he delivered at the late meeting of the General Convention in Vermont. It is designed for publication in the "Christian Preacher." As the question, whether the Preacher will be continued after the present year, is to be decided by the patronage that may exist on the first of January, all subscribers who intend to discontinue, are requested to notify the Editor before that time; and all others favorable to its being continued are solicited to send us as many new subscribers as they can, previous to that date.

CONFERENCE. A Conference of Universalists was to have been held in Oxford, N. H. on the 30th and 31st of Oct.

CAYUGA ASSOCIATION. The Cayuga Association of Universalists was convened in Genoa, N. Y. on the 25th and 26th of September. Br. J. Chase, Moderator, and Br. W. Quail, Clerk. The new societies in Onondaga, Homer and Liverpool were admitted into the fellowship of the Association. The accounts of the prosperity of the Redeemer's cause in that region is cheering. The request of the Society in Genoa, for the ordination of Br. G. Sanderson, was allowed. Sermons were preached by Brs. O. Whiston, D. Biddlecom, J. Freeman, O. Roberts, J. Bushnell, A. B. Grosh, W. I. Reese and J. Chase. Twelve ministers and sixteen delegates were present. The Circular Letter was written by Br. J. Chase. The Association will meet next year in Virgil south settlement, on the last Wednesday and Thursday in September.

NIAGARA ASSOCIATION. Twenty-one Ministers and twenty-six Delegates were present at the meeting of the Niagara Association of Universalists, in Lockport, N. Y. on the 2d and 3d ult. Br. S. A. Skeele was Moderator and Br. K. Townsend, Clerk. By a vote, the Association was divided into three, one to be called the Niagara, another the Erie, and the third the Chautauque Associations. Five new Societies were admitted to fellowship. Ordination was conferred on Brs. J. Lewis, K. Townsend and R. Tomlinson, and Br. L. Paine was licensed. The first Sunday in December was recommended to the Societies to be observed as a day of public Thanksgiving to Almighty God. Sermons were preached by Brs. L. L. Saddler, Elijah Smith, S. R. Smith, J. S. Flagler, and D. Skinner. Next meeting in Holly, Orleans Co. on the first Wednesday and Thursday in Oct. 1834.

PILADELPHIA ASSOCIATION. The annual meeting of this Universalist Association took place in Allentown, Pa. on the 2d ult. Hon. J. Grosh was chosen Moderator, and J. K. Wright, Clerk. A letter of fellowship was given to Br. S. Longenecker, of Womelsdorf, a Universalist who preaches in the German language. A new Constitution was adopted. The annual discourse next year is to be delivered by Br. Asher Moore of Reading. Sermons were preached by Brs. A. Moore, J. Myers and A. C. Thomas, (in English) and by Brs. S. Longenecker and J. Myers, (in German.) Next meeting, in York, Pa. on the last Saturday in October, 1834.

REMOVAL. Rev. A. L. Balch, late of Claremont, N. H. having accepted of an invitation to minister to the Universalist Society Woburn, Mass., has removed to that place to fulfil his engagement.

NEW SOCIETY. A Universalist Society, of which Newell Sherman is Clerk, has been organized in Concord, the seat of government in New Hampshire.

DEATH IN THE MINISTRY.

We are pained to receive the tidings which are brought by the following article in the Utica Evangelical Magazine, written by Br. Skinner, the Editor.—We had, before, heard Br. FREEMAN spoken of in high terms, and feel that our cause has sustained a loss in his death.

DEATH OF THE REV. JOHN FREEMAN. It becomes our melancholy and heart-rending duty this week to record the death of our amiable, devoted and faithful brother in the ministry, Rev. JOHN FREEMAN. He departed this life, at his residence in Hamilton, on Saturday evening last, about 6 o'clock, after a distressing illness of about three weeks, aged 33 years. He had recently returned from a journey to the East, undertaken mainly for the benefit of his health; and thinking his health somewhat improved, he scarcely reached home (barely arriving on Saturday and preaching on Sunday) ere he left his residence again for the West, to attend the Cayuga Association at Genoa. Here, (although able to preach with a violent head-ache and a great affection of the nerves, inasmuch as he was unable to endure the journey home, and remained almost a week. After consulting a physician and taking some medicine, feeling, as he thought, a little better, and extremely anxious to reach home, he started on the following Wednesday, though still severely exercised with nervous head-ache and considerable fever, and wholly unfit for the journey, and reached home on Friday, much exhausted and in a very dangerous condition.

Medical aid was immediately called, and ultimately a council of physicians was held, in reference to his case, but all to no effect. Possessed of a naturally feeble constitution, with great nervous weakness and irritability, with burning fever raging within, and more particularly affecting the brain, that part of the system being still more intimately connected with the nerves, his frail earthly tabernacle was gradually wasted and dissolved, and one of the loftiest minds and purest spirits with which we were ever permitted to hold converse on earth, took its departure after his return from Genoa, during the severity of pain in the head and the affection of the nervous system, his mind was either in a state of partial lethargy, or else floating as if in a sort of reverie. There were, however, several lucid intervals, when he seemed perfectly composed, self-collected, conscious of his situation, and conversed with perfect ease and freedom. Death had no terrors to him—his faith was strong and unwavering—the great salvation was his theme in sickness as well as in health—his mind seemed wholly absorbed in the great work of the ministry and plan of universal reconciliation—and he was often heard, during his sickness, to break forth in devout thanksgiving, praise and prayer to God, always expressing the strongest confidence in his Maker's love—for this had been the most delightful theme of his ministry while in health.

In the death of this faithful minister of Jesus Christ, his family, consisting of an amiable wife, four small, but promising children, an aged mother and a sister, have sustained the irreparable loss of a fond and affectionate husband, a kind and provident father, a dutiful and loving son, a faithful and tender brother; the church and society in Hamilton have lost one of the best of pastors and most devoted ministers of the New Testament; the inhabitants of the town, a kind and sympathetic neighbor; and the world at large one of its brightest ornaments; and the world at large one of its best and most devoted and exemplary Christians.

With Br. Freeman we had been long and intimately acquainted. We knew him well before he entered the ministry, and while yet a member of the Pre-bystrian church—we had witnessed the struggles in his mind in regard to that faith which he had been educated, according to the traditions of men; and marked well the lightning up of that heavenly joy in his eye, and the fervor of devotion in that faithful voice, as he caught a full view of the boundless love of God as resulting in the final holiness and happiness of a sinful world. So full was his heart, so fervent his soul, so strong his faith, that he could not be denied the privilege of proclaiming the unsearchable riches of Christ to the world. In despite of a want of education, a growing family to provide for, and a meager fortune, he commenced the work of the ministry, a little more than four years since; and by close application to study, by untiring zeal and perseverance, his progress was rapid, almost beyond comparison or precedent. Possessing a fruitful imagination, a warm and philanthropic heart, a retentive memory and a strong mind, he succeeded in the ministry beyond all the expectations of his most sanguine friends. Of all subjects, to him the love of God was the most dear, the most inspiring. Here he seemed to be in his element, and to be divinely inspired with more than mortal energy and eloquence. Without saying ought to the disparagement of our many excellent preachers, we must be allowed to say, that of all the preachers we ever heard, Br. Freeman seemed to hold the most perfect command over his hearers—the effect of his sermons seemed to be ideal—the whole audience, as one soul, seemed rapt in ecstasy, and lifted from earth to heaven, by the thrilling and overwhelming power of his eloquence and devotion. Under his preaching the hearer could never measure time, and a sermon of half an hour would seem less than five minutes long.

But, alas! his voice is now hushed in death, and his eloquence will no more be heard on earth, nor plead with sinners to be reconciled to God. Peace to his ashes—his sainted spirit has gone to reap its rich reward in heaven, and look forever in the sunshine of Jehovah's love. He has fought the good fight, finished his course, kept the faith, and gone to receive the crown of righteousness laid up in store for him. Though we mourn his loss, we mourn not as those without hope—we rest assured that what is our loss is his unspeakable gain—that though we have lost a brother, that brother has gained a heaven.

His funeral was attended at the Universalist church in Hamilton, on Tuesday the 22d, by a crowded congregation of friends and brethren, whose deep drawn sighs and tearful countenances showed how sensibly they felt their own loss, as well as sympathized with the bereaved widow and fatherless children to whom the writer of this notice delivered a discourse from 2 Samuel xiv: 14.—May a merciful God kindly visit and bless, with his own consolations, the bereaved mourners, and sanctify this afflictive dispensation of his providence to their good and the good of all concerned. S.

[For the Christian Intelligencer.]

SHORT SERMON—NO. XXVI.

TEXT.—"Behold I show you a mystery: We shall not all sleep, but we shall all be changed."
"The mystery which hath been hid from ages, and from generations: but is now made manifest to his saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles." Col. i: 26, 27.

Mankind, from age to age, had fallen asleep in death. Who was taught to believe, that all should not sleep the same sleep of death, previous to the apostles preaching? Who expected to be changed in a moment, in the twinkling of an eye, from mortal to immortality, at the last trumpet?

Who had ever heard the first trumpet?—Does not the expression, "the last trumpet," imply that there had been other trumpets before? But must we understand a literal trumpet, when we read of "the trumpets of God?" 1 Thess. iv: 16. Or of "the great trumpet." Isai. xxviii: 13. Or of "the seven angels that had the seven trumpets." Rev. viii: 6. Bishop Newton, on the last text, says, "seven periods, were distinguished by the seven trumpets." "The trumpet of God" might mean, some alarming, or joyful period, which was to take place. "The great trumpet" might mean a proclamation or revelation of great events, which were to take place in Assyria and Egypt, to induce the people to go to Jerusalem to worship. So, why may not "the last trumpet," spoken of in connexion with my text, mean a period, in which most remarkable events were to take place: namely, mankind then alive, shall not fall asleep in death, but shall be changed in a moment, from mortal to spiritual and immortal beings, not all alive changed in the same instant, but while the "last trumpet" is sounding, perhaps, a period of some hun-

dreds or thousands of years; some changed in every moment of this time.

Now people, even the best, sicken and die. But then there will be no more sickness and death. Death then will be swallowed up in victory. Then the living, like Enoch and Elijah, who were changed and translated, will be changed, and be caught up to meet the Lord in the air, and be ever with the Lord.

But Paul tells us, that the dead in Christ shall rise first: or as he expresses himself in 1 Thess. 4: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which have asleep." Which seems to imply, that all believers in the promised Messiah, whether they lived and died before Christ came in the flesh, or after his ascension to glory, they would all rise in Christ's glorious likeness, and dwell in their house from heaven, when their clay tabernacles were dissolved.

Hence Paul could say, with confidence, he "had a desire to depart and be with Christ; to be absent from the body and present with the Lord." Paul seems to speak, as though he expected, when he was unclothed of mortality, he should put on immortality, or his heavenly house. So that he did not mean to teach a separate, or intermediate state, between mortal and immortality, but when our earthly house, should be dissolved, we should have a building of God, eternal in the heavens.—Hence we may learn the propriety of Christ's referring to the declaration of God, concerning Abraham, Isaac and Jacob, at the bush, to refute the error or convince the Sadducees, of the truth, of the resurrection. If Abraham, Isaac and Jacob, were not in a resurrection state, when God said he was not the God of the dead, but of the living, why did Jesus refer to this declaration, to prove the doctrine of the resurrection?

It may be objected to this, that Christ is called the forerunner, who has for us entered into the holy place; and the first fruits of those that sleep. How could this be true, if Abraham, Isaac and Jacob went into the holy place, in resurrection bodies, before Christ ascended there?

It must be admitted, this is a difficulty. But if we suppose that Christ's literal resurrection from the dead, when he saw no corruption, was a convincing proof of the resurrection of all men; he may be called the forerunner, and the first fruits, though all true believers, who had died before him, had been made alive to God.

It seems to be Paul's belief "that which thou sowest, thou sowest not that body that shall be. But God giveth to every man a body, as it shall please him." So that when we are sown in corruption they will be raised in incorruption: sown in dishonor, raised in glory: sown in weakness, raised in power: sown a natural body, raised a spiritual body. If this has already taken place, then Christ is not above in heaven, with Enoch and Elijah, and the angels, and his Father.

All this is said to take place, at the coming of the Lord. "For the Lord himself shall descend from heaven in a shout." 1 Thess. 4. But the Lord may be said to come in various ways: Sometimes by mercies, sometimes by judgments: not personally, but by divine Providence.

Some have supposed that Jesus would make a personal appearance, the second time without sin unto salvation. That as he was seen going into heaven, so he shall come again in like manner. Jesus will come in some evident manner, either personally, or by his powerful spirit, and gracious presence. He appeared to his disciples after his resurrection, from time to time. He appeared to Saul on the way to Damascus, in a light above the brightness of the sun; he appeared again to Paul after his conversion, in the temple. He appeared in a glorious manner to John in the Isle of Patmos.

Jesus can now appear in the midst of his disciples when assembled together, and give great light and comfort. Should he appear now to one body of christians, another body, like Thomas, would not believe. But he can manifest himself from time to time, in one part of the world and another, till all shall know the Lord, from the least to the greatest.

When the Lord thus comes to his people, he may bring his saints, in their risen bodies, with him so that they may be said to live and reign on earth a thousand years with Christ. Then Jesus will be king of nations, as he is now king of saints. Then the fullness of the Gentiles will come in. Then there will be no more an enemy of man. From time to time people will be changed to immortal creatures, like Christ and his risen saints, and shall they be ever with the Lord.

O happy day, when death shall die,
And men be changed, and upward fly,
And thus become perfect in love,
To dwell with Christ and Saints above. S.

[For the Christian Intelligencer.]

SINGULAR THINGS AT HOME.

Mr. Drew:—You have had occasion to record in your paper many remarkable things and extraordinary things and some singular things, that have happened in other towns and other States and a few even here, at home, in Gardiner—yet there are a few more that have occurred in our good village, which have not been "chronicled." Perhaps the things referred to may not seem singular to you or to any body but myself. Permit me, however, to submit a few of them to your notice, and then answer me, whether in your view, there have not been some singular things at home.

Is it not singular, that in a village containing 2000 inhabitants and a populous vicinity equally numerous, there should be only two societies (Methodist and Episcopal) having regular worship, and they comprising not one-fourth of the population? Is it not singular, that in a community thus circumstanced, the first attempt to supply an admitted deficiency should be met with measures, calculated and perhaps intended, to counteract the effort?

Is it not singular, that such counteracting measures should proceed as much from those not interested in the prevalence of the existing societies and professedly friendly to liberal principles, as from those conscientiously attached to those societies?

Is it not singular, that all those who profess to be liberal in their doctrinal sentiments—anxious only for the good of the community—strenuous for no particular form of doctrine—desirous altogether for union, are not willing to submit to the voice of the majority in regard to the principles upon which that union shall be consummated?

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, NOV. 8, 1833.

It seems that the wintry weather experienced here for a week past is not confined to this region alone. The Philadelphia U. S. Gazette of Oct. 31st says, "Yesterday morning about sunrise we had a right smart snow storm. The trees, roofs of houses and the side walks presented a most grave and reverend appearance."

We present our readers this week with the prospectuses of the *Daily Journal* and *Daily Age*. The best subscription list that can be expected, upon which alone the support of these publications depend, will not repay the expense and labor attendant upon them. Every one who wishes for a minute and accurate record of the proceedings of the Legislature, upon which a right construction of the laws which they pass depend, ought to have one of these publications in their possession.

City Government, again; are we to have one—if so, it is time the preparatory steps were taken. We are reminded of this affair daily by the face of things around us, but at this time especially by having heard that the inhabitants of Gardiner, a town employing many foreign operatives, extensively engaged in lumbering, and in all most all points similarly situated with us, propose to ask for a charter at the coming session.—[Bangor Courier.]

[More dreaming, nothing more we can assure the editor of the Courier. Get the peaceful citizens of Gardiner into such an ambling mood as to wish to misplace the old fashioned sedate and deliberative Selectmen, for a pert Mayor with his quick and hurried glances, backed by a company of heavy dragoons, in the shape of a parcel of fat aldermen! Why, the very idea is preposterous in the highest degree. Our wood road and ox-team inhabitants would go into "conniption fits" at the thought.]

From ALABAMA, says the National Intelligencer of Tuesday, we have received the following letter, under date of Oct. 16, which gives a painful view of the state of affairs and of feelings in that agitated State:

ALABAMA, Oct. 16th, 1833.
We have arrived at a solemn crisis in our state at the present moment. You are aware that the whole of the Creek nation was some time since laid off into counties, and the judges of our Circuit Courts ordered to hold courts in them accordingly. The case alluded to above, is this: At the present term of said Court, held for Russell County, an indictment was found against certain soldiers of Fort Mitchell for the murder of Col. Hardean Owen, who was shot some time ago by the command of the Deputy Marshal, Mr. Anstall; the Solicitor for the Circuit issued subpoenas for the file of men and for Major McIntosh, who is in command at the Fort, to appear at the Court to answer to the charge. The Major refused to pay any regard to the mandate of the Court, and swore that he would not suffer any of the men to be arrested. The Court issued an attachment for the Major and men; the Sheriff was ordered by the Major not to touch him; he returned to the Court next day, and made oath that he could not take him, the Major, for fear of death.—Upon this, the Court sent an express to our Governor for military power sufficient to arrest the Major, and to bring him and men before the Court. The Governor will undoubtedly do it, as he, as well as the whole country here, are in a state of excitement against the General Government, and are determined to support the civil authorities even to the last ditch—"Union or no Union."

The harvest of the present year, says the New York Evening Post, seems to be remarkably abundant in every part of the world. Our own happy country has seldom been enriched by a more fruitful autumn.—The crops of all kinds, with the single exception of Indian corn, are both plentiful and excellent. The productiveness of the season in Great Britain is spoken of with great exultation in the journals from every quarter of that kingdom, and there is little doubt that serious civil commotions have been averted by this circumstance. From different countries on the continent of Europe very gratifying accounts of the luxuriance of the season are also received. In France the vintage is said to be the best that has been known for a long time. In point of abundance the season is said to exceed that of the celebrated year of the comet, while the quality of the wines is scarcely inferior. [Bos. Com. Gaz.]

THE TWENTY-THIRD CONGRESS. The last New-York Journal of Commerce contains a list of the members of both Houses of the 23d Congress. In the Senate there are four vacancies, viz: one in Mississippi, one in Louisiana one in Missouri, and one in Pennsylvania. In the House of Representatives, three vacancies, viz. one in Massachusetts, one in Rhode Island and one in Mississippi.

The whole number of Senators elect is 44. Whole number when the vacancies shall be filled, 48. Of the 44 elected, 19 are put down as Anti-Jackson. It to these he added Messrs. Miller, Calhoun, Poindexter, King and Tyler, (Nullifiers) there would be a majority of 4 against the administration.—The chance is that most of the vacancies will be filled with Jacksonians.

The list of members of the House embraces the names of 237 members, besides the three Delegates. If to these be added 3 for the 3 vacancies, the whole number will be 240. Of the 237 elected, 77 are put down as Anti-Jackson, to which should be added a dozen or twenty Nullifiers.—[Est. Gaz.]

The Nantucket Inquirer says there is in one of the gardens of that island, a flourishing fig-tree, the fruit of which has come to maturity. The Hartford Times mentions another in that city, as heavily burdened with fruit, some of which has grown ripe and proves very good.

Butter.—The important article of Butter is likely, in many places, to be more plenty than it was last year—though in the interior, near Boston, it has been very scarce, and the price high—good firkin has been sold at 23 cents, and lump at 27.

LATEST FROM EUROPE.

The ship *Silas Richards*, Capt. Bursley, arrived last night from Liverpool, whence she sailed on the 25th September, bringing Liverpool papers to the 25th and London to the 24th, being nine days later.

The news by this arrival is of little importance. Bourmont had sent in articles of capitulation, which had been rejected by Pedro. Insurrection was supposed to exist in the ranks of Miguel, and the 13th regiment had so far evinced its desire to join the opposing army, that it was found necessary to disarm them, and they were ordered to the rear.

Several skirmishes had taken place, without advantage to either side. Lisbon has been so strongly fortified, that it is considered impregnable, and an attack by Miguel would be considered madness.

Lord William Russell and Admiral Parker had refused to act as mediators between the Portuguese brothers, but had despatched a steamer to England for orders.

A slave ship with 307 slaves, was captured by H. B. M. ship *Triton*, Lt. Thompson, and carried into Sierra Leone.

A Russian 74 had been lost on the coast of Finland, and out of a crew of 750 men, 15 only were saved.

Louis Philippe had had an altercation with his principal minister, on the subject of a diplomatic correspondence carried on without the participation of the department of foreign affairs.

Cholera continues to rage in Spain. In the internal affairs of France and England nothing had taken place worthy of notice.

No progress appears to have been made in the settlement of affairs between Holland and Belgium. The meeting of the two Emperors and the King of Prussia, seems to have lost a good deal of the interest which it first occasioned; we think it still retains more than it deserves. [N. Y. Evening Star.]

Cessation of Hostilities in Portugal. The *Exeter Gazette* says:—We stop the press for the purpose of announcing information we have just been favored with, by a gentleman direct from Plymouth, who obtained it from the officer on board of the *Echo*.

He states that Bourmont and Miguel had made propositions to Pedro and Lord Wm. Russell, our Plenipotentiary at Lisbon, for an amicable termination of the contest.

Lord Russell did not consider himself at liberty to consent to these propositions without the authority of the English Government, and on that account the *Echo* steamer was immediately despatched to this country, that a statement of the terms proposed by Miguel might be laid before the British Cabinet; and therefore, until an answer is returned to our Ambassador, there will be a cessation of hostilities.

Immediately on the arrival of the *Echo* at Plymouth, an express was despatched to London. Miguel is understood to have made six propositions—that his estates should be reserved to him, that the past shall be forgotten, and his adherents protected, &c.

As the *Echo* passed Oporto, the water was quite discolored with Port Wine which had been flowed into the sea in streams; 13,000 pipes were said to have been destroyed.

Our informant, who is a most respectable merchant, connected with Oporto, states that the truth of this intelligence may be relied on.

Constantinople, Aug. 25.—On the 19th, there was another great fire at Azab Kabasi, near Gallata, which destroyed above 300 houses.

The Ports of the Black Sea are open for the importation of Corn, duty free, in consequence of a scarcity in the south of Russia.

The Minister from Buenos Ayres has remonstrated with the British Ministry, on the recent seizure of the Falkland Islands, by Capt. Onslow, of the *Corvette Clio*. He was informed that it was done in conformity with the directions of the British Government!

Government of Liberia. We learn from undoubted authority that the Rev. John B. Pinney has been appointed Governor of Liberia, in the place of Dr. McChlin, who is about to return to the United States. [N. Y. Com. Adv.]

The Rev. Mr. Babcock, of Salem Mass. has been appointed President of the Waterville College, and accepted the appointment.

The Charleston Courier states that the following Physicians from New York have been elected to chairs in the Medical College of South Carolina; Wm. Anderson, M. D., Prof. of Surgery, John R. Rhinelander, M. D. Prof. of Anatomy, Gunning L. Bedford, M. D., Prof. of Midwifery.

A prudent Man in Norfolk, Va. offers a reward of \$10 for the apprehension of the murderer of his brother.

The Great Falls Manufacturing Company, Somersworth, took a premium, at the Annual Fair of the American Institute in New York, for the second best Blue and Black Broadcloths.

The whole amount of Banking Capital in Philadelphia, is \$20,000,000. Of Insurance do. \$5,080,000.

A Florida paper shows from statements of the yearly productions and exports of that territory, that a great increase has taken place in the quantity of cotton raised. From two ports in Middle Florida, St. Marks and Magnolia, in 1825, sixty four bales were shipped. In the year from the 1st of July 1832, to the 1st of July 1833, nine thousand six hundred and seventy five bales were shipped from the same ports.

WELSH FLANNEL.—A rational reason for marrying. "How could you do so imprudent a thing," said a curate to a very poor Taffy; "what reason could you have for marrying a girl as completely in poverty as yourself, and both without the slightest provision?" "Why, sir," replied the Benedict, "we had a very good reason; we had a blanket a piece, and as the cold winter weather was coming on, we thought that putting them together we should be warmer."

The chain-bridge at Bangor, Wales, is a wonderful work of art; it spans with one arch an arm of the sea, passing from Bangor to Carnarvon, at so great a height from the water, that a seventy-four gun ship can pass under it with all her masts standing.

Buffalo, Oct. 18. The number of passengers who have left our harbor for the west in steamboats alone, during the season taking the average to the close, will be from 60 to 70,000. It is impossible for us to arrive at any correct account of passengers, &c. in the 140 schrs. which navigate our lakes.

An association of literary men of Philadelphia, has lately been organized, under the title of the American Institute of Letters. The objects are to promote American Literature, and sustain American authors.—David Paul Brown, Esq. has been elected President.

During a storm that occurred on the night of Thursday week, Dr. Barstow, of Susquehanna, Pa. with his wife and one or two children, were traveling a few miles above Tunkhannock, in a carriage drawn by two horses. When the storm was at the top of its fury, and while the carriage was passing a part of the road skirted by trees, a hemlock tree two feet or more in diameter fell suddenly, and with a tremendous crash between the horses and the carriage, without doing further injury to either than to break off the tongue.

We learn from the Baltimore Chronicle that the Hon. John McLean of Ohio, was nominated for the Presidency on Monday evening at the Mechanics' and Working Men's meeting held at the monument square in that city. No nomination of Vice President was made.

Printing was first introduced into Pennsylvania in the year 1668—and only four years after the landing of Wm. Penn. was a printing press in operation in Philadelphia.

A hog was recently exhibited in Albany which weighed 1400 pounds.

A new Article.—Snuff, it is said is now manufactured in England from Peat. How happens it that the Yankees never thought of this?

The question is often asked—How old is Mr. Clay? He was born in Hanover county, Virginia, on the 12th April, 1777, and is approaching his 57th year.

David Robie, of Chester, New-Hampshire has petitioned for a divorce from his wife Sarah who he says has torn the hair out of his head by the roots, beaten his manly body with a broomstick, and now threatens his life.

A whale ship called the *Mozambique*, has just sailed from St. Johns, New-Brunswick, on a three years cruise. There are now four whale ships from that port, also one from Campo Bello, one fitting out at St. Stephens and one at Indian Island. Two more ships for the same purpose are building at St. Johns.

Methodists in England.—The nineteenth annual conference of the Wesleyan Methodist Ministers convened at Manchester on the 31st of August last. The increase of members is stated at 27,289, exclusive of returns from America, which are stated to amount to 40,000.

The Salem Gazette says Temperance Taverns are in successful operation in many of our large towns, and regrets that there is no such establishment in the ancient town of Salem.

Rewards.—D. Barrabino has been presented with a medal and a premium of \$20 for an improvement in the stomach pump, by the select and common councils of Philadelphia, agreeably to the will of John Scott.—Also, to Samuel D. Breed of Philadelphia, for his discovery of the means of cementing leather soles on the outside of gum elastic or caoutchouc shoes and boots, as a substitute for pegging or sewing—a Medal and Twenty Dollars.

Culture of Silk.—At the late Bristol Agricultural Exhibition, four premiums were awarded for the white mulberry trees—and the whole number of trees entered for the premiums, was over 70,000.

The Board of Managers of the Maryland Colonization Society, have issued an address to the public, in which they avow their intention to establish a colony at Cape Palmas, on the African coast, which shall be essentially agricultural, and based on temperance principles. To further this object the legislature of Maryland have provided for the appropriation of \$200,000.

The Governor of New York, has issued a Proclamation, recommending that Thursday the 5th day of December next, be observed as a day of public Prayer and Thanksgiving.

APPOINTMENTS.

The Editor appoints to preach in Sidney Town House next Sunday, and in Waterville on Sunday the 17th inst. and the first Sunday in December.

MARRIED.

In Dexter, Mr. David W. Lane to Miss Rhoda Ann Lane; Mr. Samuel Hooper to Miss Charity Burton; Mr. Nathan Jordan to Miss Amanda S. Haines; Jefferson P. Wood Esq. to Miss Lucy M. Smith.

In Bangor, Rev. Sewall Tenney of Portland, to Miss Sarah M. Freeman.

In Lee, N. H. Mr. Hannibal Longfellow of Orono, Me. to Miss Abigail Longley.

In Hall-well, Mr. Abijah Collins to Mrs. Henrietta Dingley.

In Eastport, Mr. John Vazier to Miss Caroline Low.

In Lubec, Mr. James W. Gribble to Miss Hannah Reynolds; Mr. George A. Simpson to Miss Sarah Ann Wayner.

In Washington, by Francis Shepherd Esq. Mr. Isaac Fall of Portland, to Miss Jane B. Soule.

In New Gloucester, Gen. Charles Megquier to Miss Louisa Proctor.

In E. lot, Mr. Ebenezer Rhodes of Milon, to Miss Ann Maria Farnall.

In Brunswick, 16th inst. by Rev. G. E. Adams, Mr. Stillman Thorp of Portland, to Miss Mary E. Lee.

In Westbrook, Mr. George Farwell of Cumberland, to Miss Olive Lord.

In Wadsworth, Conn. Mr. Luther Hundy to Miss Eunice Lincoln. The parties above mentioned were both above 70 years old, and had been courting 47 years.

At H. unoblu, (in Oahu, one of the Sandwich Islands) 26th Feb. by the Rev. Mr. Bingham, Mr. Chas. B. Smith to Miss Harriet M. Davis, both of Newburyport.

DIED.

In Turner, on the 25th ult. William Bainbridge, son of Capt. Ezekiel Br. ant, aged 14 years. This promising youth was killed by accidentally falling upon the wheel of a grist mill in the village, which, in its revolutions, sh. cklingly mangled his body in almost every part. After the fatal accident, his lifeless body continued to revolve upon the wheel probably two hours, before the fact was known, or he was discovered. His death, and the manner of it, are causes of the most acute grief to his distressed parents and friends. They loved him tenderly; and he was deserving of their best

attachments. The ways of God are dark and mysterious; still it becomes the christian to confess that "all his ways are right." We offer our sympathies to his distressed parents and friends, and commend them to God who is able to support them with those consolations which are neither few nor small.
In Orono, Mr. Samuel G. Norton, aged 46.
In Guilford, Edward R. only child of Col. J. D. Philbrick.

In Canton Pa. Maiman Magovne, aged 100 years, 11 months and 20 days. She had, had 17 children, 150 grand children and 300 great grand children.
At Sea, lost from Schr. Richmond, Enoch Sweetland, mate, of Thomaston.

In Boston, Daniel Tracy, a Revolutionary pensioner, aged 76, formerly of Dover, N. H.

In Machias, Albert, son of Aaron L. Raymond Esq. In London, Aug. 18th, Mr. William Tate, formerly of Westbrook, Me. aged 92. He was a brother of the late Admiral Tate of the Russian Navy.

In Burlington, N. J. John H. Carr, Esq. late of the U. S. Navy.

In Bangor, 2d inst. Miss Cordelia H. Tunper, 21; Oren, son of Daniel Ridley, formerly of Abbot, aged 18; Charles, son of John A. Mayhew, aged 2 years.

The Hon. H. G. Perry, one of the Judges of the Circuit Court of Alabama, died at Monticello, in Pike County, on Tuesday evening 9th ult.

At Washington, Thomas Barclay, Esq. aged 76, for many years a Clerk in the Treasury department.
In Bristol, 2d inst. Mr. Elias Pond, of Consumption.
In Wells, Mr. Peletiah Littlefield, aged 77.
In Limington, Mrs. Martha Cobb aged 29.

MARINE JOURNAL.

PORT OF GARDINER.

Tuesday, Oct. 29, 1833. Sailed, schrs. Pilot, Blanchard, Boston; Nancy, Merrill, do.; new schr. Mexico, Tarbox, do.; Hannah & Jane, Gray, do.; Deborah, Dow, do.

Wednesday—Sld. ship Fame, Marshal, Th. mast; schrs. M. Decker, Boothbay; Polly, Jones, Seaside; Eric, Moore, Boston; Experiment, Will, Georgetown; Gen. Jackson, Moore, Boothbay; Oaklands, West, Boston; James Monroe, Hall, Dennis; Boy, Perry, Warren, R. I.; brig Sophronia Dale, Brookings, do.

Thursday—Sld. schrs. Rebecca Gay, Boston; Resolution, Merrymen, do.; Nancy & Mary, Austin, do. Elizabeth, Marston, do.; Three Sisters, Trendell, Salem; Franklin, Hayden, Boston; Sloop Betsey, Marston, do.

Arrived, schr. Ann, Moulton, Salem.

Friday—Sld. schr. Dorcas, Kelly, Harwich.

Saturday—Sld. brig Corsair, Byram, Barbadoes; sloops Betsey, Freeman, Sandwich; Deborah, Perry, do.; schr. Ann Maria, Kinsman, Ipswich.

Arrived, schrs. Mary and Nancy, Tarbox, Boston; Mary, Chase, do.

Monday—Sld. schr. Hesperus, Marston, do.

Wanted,

An apprentice to the Printing business. Inquire at this office.

Maine Daily Journal.

LUTHER SEVERANCE will continue the publication of the *Maine Daily Journal*, during the ensuing session of the Legislature. The Journal contains no more a very pretty volume, and is convenient for preservation and future reference as well as present reading, giving a full and tolerable accurate account of the legislative proceedings of the year, with other current matter, all for the small sum of ONE DOLLAR. It ought to be in the possession of every politician.

The publication of the *Daily Journal*, with the debates in both houses of the Legislature, involves considerable expense and much labor, which can only be remunerated by a handsome list of subscribers. To obtain these the publisher relies on the friendly influence of those who have been his readers heretofore, not only political friends, but all who wish for a faithful and impartial record of legislative proceedings.

The Age—Daily.

THE subscribers propose to resume the publication of the *DAILY AGE*, during the next session of the Legislature.

It will be printed as heretofore, on the half of a large sheet, in the usual form, at the low rate of one dollar for the session.

Any person procuring six subscribers, and remitting the amount of their subscription, shall be entitled to a copy of the paper.

Containing an early and correct account of the proceedings of the legislature, and impartial sketches of the most important and exciting debates, it will be read with present interest, and form a convenient and valuable volume for future reference. Political matter of interest and notices of passing events will aid in giving it the variety usually sought for in the columns of a newspaper.

The publication is laborious and expensive, and cannot be sustained without a large number of subscribers. We rely upon the liberality and exertions of our friends, to render the burden as light as possible.

I. BERRY & CO.

HENRY ROTH,

Opposite the Gardiner Hotel.

HAS just received, on consignment, a good assortment of DRY GOODS, consisting in part of blue, black and olive BROADCLOTHS—CASSIMERES—SATINETTS. Peterboroughs and Lion-skins; Plaids, Sheetings, Shirts, Glazed and unbleached Cambrics. A good assortment Calicoes, &c. Also, A prime lot FAMILY GROCERIES constantly on hand, and a very extensive assortment of HARDWARE and CUTLERY, CROCKERY and GLASS.

Furniture.

H. ROTH is constantly supplied with every article of Furniture, both useful and ornamental, usually found in establishments of a similar kind.

Match Pembroke and other dining Tables.

Card and work do.

Toilet tables with and without Mahogany and Silk bags.

Secretaries—Mahogany writing Desks, with and without drawers—Dressing Bureau—Common do. various patterns—Crates—centre Tables—a splendid assortment Chairs—spring seat Rocking do.—Sofas and a large assortment of Looking Glasses.

—All the above named Goods will be sold exceedingly low for Cash. Nov. 1-2m

SCHOOL.

THE subscriber would inform the citizens of Gardiner that he has opened a School for the instruction of children and youth of both sexes; in the school room recently occupied by Mr. Thatcher, where he proposes to instruct in the various branches of English education, and also in the ancient and modern languages. Those who favor him with their patronage may rely on his constant exertions to render the situation of pupils agreeable and profitable.

Common English studies \$5, } Per
Higher English branches and languages, \$6, } Quarter
I. PALMER.
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Gardiner, Oct. 23, 1833.
N. B. As Mr. P. has limited the number that can be admitted, those who wish to avail themselves of the School will find it for their interest to make immediate application. All books used in the school will be furnished for those who wish for them, at the lowest prices.

Fall and Winter Fashions.

SAMUEL CROWELL, continues to carry on the tailoring business at his old stand, opposite McLean's Hotel; where all orders, relative to his business, will be promptly attended to. He has just received VESTINGS and TRIMMINGS of all kinds; also NECK STOCKS of various qualities. A best workmen are constantly employed and personal attention given to all work in his shop, he hopes to retain that patronage which has been so liberally extended to him.
Gardiner, Oct. 21, 1833. 43

Almanacs for 1834.

JUST received and for sale by W. PALMER, the MAINE FARMER'S ALMANAC, for 1834.

To Let.

THE store lately occupied by P. SHELDON. For terms, inquire at this office. Oct. 18-43

Is it not singular, that in this enlightened age, men—not to say women—should regard more what appears to be popular and fashionable, than what is reasonable, just and true. That they should be more devoted to sound and show, than to sense and substance?

Is it not singular, that "liberal christians" who are willing, yea extremely anxious, to unite with Universalists to constitute an Unitarian Society, should be so shy of, aye, averse, to unite with the same individuals in constituting an Universalist Society, even when in a decided and acknowledged minority, and when the object wished for would be as substantially obtained under the last name as the first?

Is it not singular, that when a society formed upon the most liberal principles is organized and about adopting measures for accomplishing an object admitted to be as desirable to Unitarians as Universalists,—viz. the erection of a House for public use, centrally and conveniently situated, circumstances should happen to arise, the best calculated to thwart the design?

Is it not singular, that at this particular juncture an Unitarian clergyman* should drop down as it were from the clouds, no one knowing why he came, nor who sent him?

Is it not singular, that this clergyman should thus mysteriously appear among us—perfect stranger to all—no society to whom minister and receiving no support from any one here, yet apparently designing a permanent residence—at this particular period?

Is it not singular, that the houses of public worship in the village, both of which were partly built by Universalists, and to the support of the societies who use them Universalists have constantly contributed; should always be hermetically sealed against the introduction of an Universalist minister for a single evening, however respectable in all points, and however respectable the individual who might apply for such an occupancy, might be? Even thus refused to owners of pews and attendants on the usual worship and constant pecuniary contributors to the society.

Is it not a little singular, that when the Unitarian clergyman who happened to drop down here at this crisis, and in the manner afore intimated, had signified a willingness to preach to those who will hear him, the doors of both churches swing upon their hinges with an alacrity that would seem to indicate their being newly oiled, and the chandeliers become suddenly effulgent with an uninvited blaze of light, as though the wand of some potent enchanter had been waved with unthought power over their usually dim rayless branches?

These, Mr. Editor, are some of the things which to my dull optics, seem singular.—There are others no less so, which, if you proceed in satisfactorily elucidating the foregoing, I may take occasion to submit to you. Before leaving these singular things to be solved by you, however, I would remark, that there appears to me something as strange as singular in the two last items. It appears strange to me that those who condemn the houses referred to, while they profess to consider Unitarianism a deadly and destructive heresy and as I have heard many of them say, more to be dreaded than Universalism—should swing wide open the portals of their churches to the overflowing of the flood of the one, and bar and bolt them against the adamant power against the comparatively harmless pattering of the other.—None will pretend that the moral character of the Universalist applicants will suffer by comparison with the Unitarian. In one or two particulars, perhaps, the former falls short of the latter, viz: in wealth and fashion. Are these the magic keys that spring back the bolts?

CONSISTENCY.

Let not the allusion to this gentleman be construed as any disrespect towards him. He, I understand, is entitled to respectful attention. His character is doubtless good, but his reputation as a preacher, I suppose, to be formed. In no respect, however, does he present any superior claims to the use of the Church or the Methodist Chapel over either of the others to whom they were refused. Certainly Mr. Ballou or Mr. King will not suffer in popularity, as it regards their moral standing, with the Unitarian clergyman in existence. And their reputation as preachers is, I take it, quite as well established, to say the least, as that of Mr. D.

THE FLIGHT OF BIRDS. The rapidity of flight of several birds has been estimated by ornithologists as follows:

Swallow, and many smaller birds,	150 miles an hour.
Yellow,	92 "
Robin and Duck,	90 "
Swallow,	75 "
Swallow,	60 "
Swallow,	25 "

A falcon, belonging to Henry IV. of France, flew from Fontainebleau to Malta in 24 hours. The distance is 1350 miles.

Juv. Rambler.

complement to our country women.—Messrs. Beaumont and Toqueville, in their report on the Penitentiary system in the United States, state a fact in the highest degree creditable to the female portion of our population.—"Out of one hundred prisoners in the United States, we find but four women; in France there are twenty."

Whale.—The dimensions of a whale skeleton is now exhibiting in England, are as follows:—length of the head, 4 feet; of the back bone 69 1-2; of the ribs, 20; fins, 12 1-2; ribs, 9; tail, 3; its whole length, 100 feet. Its weight, alive, 4000 lbs; equal to that of more than 20 men! Its oil alone weighed 40,000 lbs; about 16 barrels. It was supposed to be 900 or 1000 years old.

THE HARVEST HOME.

Shout, reapers! shout your "harvest home!"
 Shout praise to the glorious Lord,
 Who poured the rain, who warmed the sun,
 Whose bounty has our garners stored,
 He bade the spring with zephyr breathe,
 Blow mildly o'er each frozen blade,
 Till turgid from the bonds of death,
 Uprose the green and spiky blade.
 In vernal showers his goodness flowed
 On every hill, on every plain;
 His providential care bestowed
 The early and the latter rain.
 He beckoned to the furthest south,
 And called young Summer into birth;
 Then crowned with blessings sent her forth
 To shine upon the gladdened earth;
 And lo! beneath the genial heat,
 The soil her varied riches yield,
 That man might from his labors reap
 The income of each fruitful field.
 And next as onward rolled the year,
 Brown Autumn, with her pensive horn,
 Shook from her lap the ripened ear,
 The bearded grain and yellow corn.
 And when, by fruitful increase spent,
 The laborer from his northward repose,
 Old Winter from the north he sent,
 To wrap her in his hoary snows;
 And bade him in his icy chain
 Bind earth and air, and field and flood,
 Till balmy Spring should breathe again,
 His fragrance o'er each flower and bud.
 Thus all the seasons in their turn,
 At his command their treasures pour,
 That man with grateful heart might learn
 The bounteous Giver to adore.
 Then turn each eye, and bend each knee,
 In praise to Heaven's eternal throne,
 While every heart swells gratefully
 Thanksgiving for your "harvest home."
 And as ye raise your glad voice,
 And higher grows the solemn tone,
 Oh, let your thankful hearts rejoice
 To the glad shout of "HARVEST HOME!"

PARTING.—By Thomas Moore.

As slow our ship her foamy track
 Against the wing was cleaving,
 Her trembling pennant still look back
 To that dear isle 'twas leaving.
 So lo! we part from all we love,
 From all the links that bind us;
 So turn our hearts where'er we rove,
 To those we have left behind us!
 When round the bow of vanished years,
 We talk with joy of scenes
 And smiles that might as well be tears,
 So faint, so sad they're beaming;
 While memory brings us back again
 Each early tie that twined us,
 Oh, sweet! the end that circles them
 To those we've left behind us.
 And when in other climes we meet,
 Some idle or vale enchanting,
 Where all looks cow'ry, wild and sweet,
 And nought but love is wanting,
 We think how great had been our bliss,
 If heav'n had but assigned us
 To live and die in scenes like this
 With some we've left behind us.
 As travelers oft look back at eve,
 When sunset darkly grows,
 To gaze upon the light they leave
 Still faint behind them glowing—
 So when the close of pleasure's day,
 Though gloom hath ne'er consigned us,
 We turn to catch one fading ray
 Of joy that's left behind us.

Prosperity the Cause of Self-confidence.—It is a melancholy fact in the case of man, that the blessings which are showered down upon him in such rich profusion by his Heavenly Father, not only, in many instances, do not leave a trace of gratitude upon his heart, but even become the means of nourishing his pride, and hardening him to sin. Notwithstanding every man is to be judged at last, according to the talents with which he has been entrusted, we do not find that this furnishes a standard by which we can estimate the measures of religious improvement among men. We do not discover the virtues and graces of the Gospel, in exact proportion to the talents and privileges which are bestowed; on the contrary, those who have reflected the brightest lustre on the Christian name, have often had the blessings of Providence, and the means of religious improvement, dealt out to them in the most sparing manner; and instead of finding the man who has been most highly favored by heaven, always burning with the most intense gratitude to his divine benefactor, we have not unfrequently found that he who has the least to awaken his gratitude, is the most deeply impressed with a sense of this obligation.

I shall attempt in this essay, to illustrate the fact, that prosperity often begets a spirit of self-confidence; that is, it makes us forgetful of our dependence on God, and gives birth to the delusive notion, that the day of adversity will not soon, if ever, arrive. I will consider the subject in reference to some of the most prominent situations and circumstances of life.

This delusion is very common to the man who is in opulent worldly circumstances. No matter how he may have gained his property; if it is only once in his possession, he is very apt to say, that his mountain stands strong, and shall never be moved. If he has acquired it by the gradual and persevering labors of his own industry, if he has increased his treasures, by little and little, through a long course of years, till at last he becomes the possessor of a splendid fortune; it is natural for him to suppose, that the road from wealth to poverty is as long and as rugged as that from poverty to wealth; and that there is no danger of his being stripped of his possessions, unless by a process as laborious and difficult as that by which they were gained. The man who finds himself surrounded by the luxuries of opulence from the cradle, who becomes entitled by his parentage to an enormous estate, fancies that he is in no danger of ever being found in the walks of poverty, because he was born rich, and perhaps none of his immediate connections have ever been in any other situation.

The man who by some unexpected circumstances, is translated from poverty to wealth, almost in an hour, is perhaps still more likely to indulge the delusion of which I am speaking. He rises so suddenly, the change is so great, and the elevation so lofty, that he grows dizzy on the rich man's eminence, and loses sight of all those possible contingencies, by which he may fall into the depths of poverty, as suddenly as he was lifted from them. In each of these delusions referred to is manifest. Each of these persons, for reasons drawn from his own peculiar circumstances, believes that he is secure from a state of indigence.

The same delusion is often taken up by men who occupy stations of influence and honor. There is something in worldly honors so intoxicating to the feeble mind of man, that he who is the subject of them is often disposed to fancy that nothing can wrest

them from him. If he is conscious of deserving the high place which he holds in the estimation of his fellow men, he flatters himself that there is such correctness in public sentiment, that he is in no danger of being degraded from his station. He forgets that there are multitudes, as ambitious of distinction as himself, who are gazing with an eye of envy upon his lofty elevation, and who would eagerly embrace an opportunity to pilfer his honors, and thrust him into obscurity. In the pride of his heart, he imagines that the laurels of distinction sit so well upon him, that there is no danger of their falling off. If he is sensible that he occupies a place for which he is unqualified, and which he gained only by artifice and bribery, he has the confidence to believe that he shall be able to retain it by the same fraudulent means by which it was acquired. He makes no calculations for the vigilance and jealousy of rivals, or the prudent inspection of the wise and good, and hardly dreams that there is wisdom enough in the world to detect his incapacity or intrigue. While his honors are hanging thick about him, and he is rejoicing in the smiles of prosperity, he exclaims in all the pride of self-confidence, "I shall never be moved."

Persons who are absorbed in worldly pleasure, are very prone to indulge in the same delusion. This remark is peculiarly applicable to those in the morning of life. While the blood flows lightly through the veins, and the animal spirits are gay and buoyant, it is natural to indulge the idea that worldly pleasure will never lose any of its fascinations. The young man, looking forth from the scenes of his amusement and dissipation, fancies that the prospect before him is gilded only with delight; the tedium, the remorse, the vexation, which must attend a life of sinful indulgence, never come within the range of his anticipation; he makes no allowance for the gradual decay of his faculties, and never stops to think how wretched and forlorn must be the closing part of a life, that has been given to profligacy and pleasure. The language of the heart is, that the sun which has dawned upon him with such powerful effulgence, can never go down.

In the season of health, also, the same spirit of self-confidence very often discovers itself. Even good men, in most instances, cannot sustain the uninterrupted enjoyment of health for a long time, without disadvantage. They lose sight, in a greater or less degree, of their dependence on God; and begin to feel and to act as if the day of adversity were at least at an indefinite distance. The long continued enjoyment of health, in too many instances, cuts the nerves of Christian diligence and activity, and drives from their post many sentinels, which were stationed to keep the doors of the heart. With the careless and irreligious world, there is no blessing which is more frequently or more grossly abused. Because the pulse of life beats high to-day, they presume that it cannot flag, or stop, to-morrow. They have sensible evidence that the king of terrors is abroad upon his desolating march, and they see many of their fellow-mortals from time to time languishing under the power of disease; but for the most part, their days and nights glide off as smoothly as if death and the whole tribe of diseases were banished from the world. They devote themselves to sinful indulgences, they engage in fraud, and falsehood, and dissipation, and violence, and seem almost as confident of their safety, as if they had received a well authenticated assurance from the arbiter of their lives, that this world should be their abiding place, and health their eternal possession.

It were easy to show, this self-confident disposition, which I have attempted to illustrate, is both foolish and criminal. It is foolish, because when we say, in our prosperity, that we shall never be moved, the conclusion contradicts all experience; and because it lays a sure foundation for disappointment. It is criminal, inasmuch as it implies a total disregard to the admonitions of Providence, and a virtual denial of our dependence on God. Let every one fortify himself against this spirit, by associating with all his blessings a grateful recollection of their author; by frequent meditations on the instability of all temporal things; and especially by cherishing an habitual impression of the solemnities of that hour, when death shall appear, to execute his awful commission.—*Unitarian Miscellany.*

ROME—AND THE CATHOLIC RELIGION.

[From N. P. Willis's Letters.]

Palm Sunday.—Sistine Chapel—Entrance of the Pope. The Pope on his Throne—presenting the Palm—Procession—Bishop England's Lecture—Holy Tuesday—the Miserere—Accidents in the crowd.
Monday.—The Emblematic Candles—A Soiree—Prima donna—Tables covered with Gold and Silver—Ecclesiastical Sports—Sistine Chapel—the handsome Man in Rome—Sumptuousness of the Cardinals.

Thursday.—Frescoes of Michael Angelo—"Creation of Eve"—"Lot Intoxicated"—Delphic Sybil—Frescoes of Raphael—"Feet striking resemblance of one to Jesus"—Pope and Cardinals waiting upon Pilgrims at Dinner.

Palm Sunday opens the ceremonies.—We drove to the Vatican this morning, at nine, and after waiting a half hour in the crush, kept back at the point of the spear, by the Pope's Swiss guard, I succeeded in getting an entrance into the Sistine Chapel. Leaving the ladies of the party behind the grate, I passed two more guards, and obtained a seat among the crowded and bearded dignitaries of the church and state, within, where I could observe the ceremony with ease.

The Pope entered, borne in his gilded chair by twelve men, and at the same moment, the chanting from the Sistine Choir commenced with one long, piercing note, by a single voice, producing the most impressive effect. He mounted his throne as high as the altar opposite him, and the Cardinals went through their obeisances, one by one, their train supported by their servants, who knelt on the lower steps behind them. The palms stood in a tall heap beside the altar. They were beautifully woven in wands of perhaps six feet in length, with a cross at the top. The Cardinal nearest the papal chair mounted first, and a palm was handed him. He laid it across the knees of the Pope, and as his holiness signed the cross upon it, he stooped and kissed the embroidered cross upon his foot, then kissed the palm, and taking it in his two hands, descended with it to his seat. The other forty or fifty Cardinals did the same, until each was provided with a palm. Some twenty other persons, Monks of apparent clerical rank of every order, military men, and

members of the Catholic embassies, followed and took palms. A procession was then formed, the Cardinals going first, with their palms held before them, and the Pope following in his chair, with a small frame of palm work in his hands. They passed out of the Sistine Chapel, the Choir chanting most delightfully; and having made a tour around the vestibule, returned in the same order.

The ceremony is intended to represent the entrance of the Savior in Jerusalem.—Bishop England of Charleston, South Carolina, delivered a lecture at the house of the English Cardinal Weld, a day or two ago, explanatory of the ceremonies of the Holy Week. It was principally an apology for them. He confessed that to the educated, they appeared empty, and even absurd rites, but they were intended not for the refined, but the vulgar, whom it was necessary to instruct and impress through their outward senses. As nearly all these rights, however, take place in the Sistine chapel, which no person is permitted to enter who is not furnished with a ticket and full dress, his argument rather fell to the ground.

With all the vast crowd of strangers in Rome, I went to the Sistine Chapel on Holy Tuesday, to hear the far-famed Miserere.—It is sung several times during the Holy Week, by the Pope's Choir, and has been described by travellers, of all nations, in the most rapturous terms. There was a scene of shocking confusion for an hour, a constant struggle was going on between the crowd and Swiss guard, amounting occasionally to a fight, in which the ladies fainted, children screamed, and men swore, and unless by force of contrast, the minds of the audience seemed likely to be in tune for the music.—The Chamberlains at first arrived, and two thousand people attempted to get into a small chapel, which scarce holds four hundred. Coat skirts, torn cassocks, hats, gloves, and fragments of ladies' dresses, were thrown up by the suffocating throng, and in the midst of confusion beyond description, the mournful notes of the *tenebre* (or lamentations of Jeremiah) poured forth in full volume from the Choir. Thirteen candles burned in a small pyramid within the piling of the altar, and twelve of these, representing the Apostles were extinguished one by one, (to signify their desertion at the cross,) during the singing of the *tenebre*.—The last, which was left burning, represented the mother of Christ. As the last before this was extinguished, the music ceased.

The crowd had by this time become quiet. The twilight had deepened through the dimly-lit chapel, and the one solitary lamp looked lost at the distance of the altar. Suddenly the *miserere* commenced with one high prolonged note, that sounded like a wail; another and all the different parts came in, with a gradual swell of plaintive and most thrilling harmony, to the full power of the Choir. It continued for perhaps half an hour. The music was simple, running upon a few notes, like a dirge, but there were voices in the Choir that seemed of a really supernatural sweetness. No instrument could be so clear. The crowd, even in their uncomfortable positions, were breathless with their attention, and the effect was universal. It is really extraordinary music; and if but half the rites of the Catholic Church had its power over the mind, a visit to Rome would have quite another influence.

The candles were lit, and the motley group of Cardinals and red-legged servants passed out. The harlequin looking Swiss guards stood to their tall halberds, the Chamberlains and Mace bearers, in their cassock and frills, took care that the males and females should not mix until they reached the door, the Pope disappeared in a sacristy, and the gay world kept an hour beyond their time, went home to cold dinners.

Two or three hours after, I was at a crowded soiree, at one of the noble houses of Rome. A *prima donna*, from the opera, was singing in one room, and card tables covered with gold and silver filled three others, and every second player was a dignitary of the church, in the dainty pumps, and with a gold snuff box and jewelled fingers, complimenting and flirting with all the bright eyes and merry faces around him. The penitential *miserere* passed through my mind, and the thick iron grates, through which alone ladies are allowed to witness the ceremonies of the chapel! I passed on to a pretty silken boudoir, at the end of the long suite of apartments, and was welcomed by the handsomest man in Rome, a priest, and the son of a wealthy and noble family, who was half reclining on the cushions of a divan, and playing with the scarf of one of the loveliest women of the society here, while two others endeavored to draw him into conversation. I could not help continuing my reflection, and contrasting this clerical dandy, with his handsome black curls, resplendent of perfumed oils, his buckles of chased silver, his Persian gloves, with a large emerald worn outside, and his attitude and employment of mere pleasure, with the ministers of a religion professing the same master in our country. There are of course, Priests in Rome who are sufficiently humble in dress and manner; but nothing can exceed the sumptuousness and style in which the Cardinals live, as well as all who from birth and fortune have a certain personal consequence. Their carriages and horses are the most splendid in the world, their large palaces swarm with servants, and their dress has all the richness of that of princes when they are abroad. One can scarce see their scarlet caps, scarlet carriages, and trappings, scarlet robes and stockings, without remembering a certain "lady of Babylon."

The ceremonies of Holy Thursday commenced with the mass in the Sistine Chapel. Tired of seeing genuflections, listening to a mumbling of which I could not catch a syllable, I took advantage of my privilege seat in the ambassadors' box, to lean back and study the celebrated frescoes of Michael Angelo upon the ceiling. A little drapery would do no harm to any one of them.—They illustrate mainly, passages of Scripture history; but the "Creation of Eve," in the centre, is an astonishing fine representation of a naked man and woman as large as life; and "Lot intoxicated and exposed before his two daughters," is about as immodest picture, from its admirable expression as well as its nudity, as could easily be drawn. In one corner there is a most beautiful draped figure of the Delphic Sybil—and I think this bit of Heathenism is almost

the only very decent part of the Pope's most consecrated Chapel.

After the mass the host was carried, with a showy procession, to be deposited among the thousand lamps in the Capella Paolina, and as soon as it had passed, there was a general rush for the room in which the Pope was to wash the feet of the pilgrims.

Thirteen men, dressed in white, with sandals open at the top, and caps of paper covered with white linen, sat on a very high bench, just under a beautiful copy of the Last Supper of Da Vinci, in gilded tapestry. It was a small chapel communicating with the Pope's private apartments. Eleven of the Pilgrims were of vulgar and brutal looking men as could have been found in the world; but of the two in the centre, one was an expression of severity. His brows were gathered gloomily over his eyes, and his glances, occasionally sent among the crowd, were as glaring and as flashing as a tiger's. With all this his countenance was lofty, and if I had seen it on canvas, as a martyr, I should have thought it finely expressive of courage and devotion. The man on his left wept, or pretended to weep continually; but every person in the room was struck with his extraordinary resemblance to Judas, as he is drawn in the famous picture of the Last Supper. It was the same marked face, the same treacherous ruffian look, the same style of hair and beard, to a wonder. It is possible that he might have been chosen on purpose, the twelve pilgrims being intended to represent the twelve Apostles, of whom Judas was one—but if accidental, it was the most remarkable coincidence that ever came under my notice. He looked the hypocrite and traitor completely, and his resemblance to the Judas in the picture directly over his head, would have struck a child.

The Pope soon entered from his apartments, in a purple stole, with a cape of dark crimson satin, and the mitre of silver cloth, and casting the incense into the golden censer, the white smoke was flung from side to side before him, till the delightful odor filled the room. A short service was then chanted, and the Choir sang a hymn. His Holiness then unrobed, and a fine napkin trimmed with lace, was tied about him by the servants, and with a deacon before him, bearing a splendid pitcher and basin, and a procession behind him, with large bunches of flowers, he crossed to the pilgrims' bench. A Priest in a snow white tunic, raised and bared the foot of the first.—The Pope knelt, took water in his hand, and slightly rubbed the instep, and then drying it with a napkin, he kissed it.

The assistant deacon gave a large bunch of flowers and a napkin to the pilgrim, as the Pope left him, and another person, in rich garments, followed, with pieces of money presented in a wrapper of white paper.—The same ceremonies took place with each—one foot only being honored with a lavation. When his Holiness arrived at the "Judas," there was a general stir, and every one was on tip-toe to watch his countenance. He took his handkerchief from his eyes, and looked at the Pope very earnestly, and when the ceremony was finished, he seized the sacred band, and imprinting a kiss upon it, flung himself back, and buried his face again in his handkerchief, quite overwhelmed with his feelings. The other pilgrims took it very coolly, comparatively, and one of them seemed rather amused than edified. The Pope returned to his throne, and water was poured over his hands. A Cardinal gave him a napkin, his splendid cape was put again over his shoulders, and with a patter, the ceremony was over.

Half an hour with much crowding and several losses of foothold and temper, I had secured a place in the hall where the Apostles, as the pilgrims are called, after washing, were to dine, waited on by the Pope and Cardinals. With their gloomy faces and ghastly white caps and white dresses, they looked more like criminals in waiting for execution than guests at a feast. They stood while the Pope went round with a gold pitcher and basin, to wash their hands, and then seating themselves, his Holiness with a good-natured smile, gave each a dish of soup and said something in his ear, which had the effect of putting him at his ease. The table was magnificently set out with the plate and provision of a prince's table; and spite of the thousands of eyes gazing on them, the pilgrims were soon deep in the delicacies of every dish, even the lachrymose Judas himself, eating most voraciously. We left them at their dessert.

Jonathan's Hunting Excursion. "Did you ever hear of the escape that I and uncle Zeke had a duckin' on't on Connecticut river?" asked Jonathan Timber toes, while amusing his little old Dutch hostess, who had agreed to entertain him under the roof of her log cottage, for and in consideration of a bran new tin milk pan; "No, I niver did; dew tell it," was the reply.

"Well—you must know that I and Uncle Zeke took it into our heads one Saturday afternoon to go a gunnin' arter ducks, in father's skiff; so in we got and sculled down the river; a proper sight of ducks flew backwards and forwards I tell ye—and by'n and by few on 'em lit down by the marsh, and went to feenden on the muscels. I caught up my peader horn to prime and it slipped right out of my hand and sunk to the bottom of the river. The water was amazingly clear, and I could see it on the bottom. Now I couldn't swim a jot, so I sez to uncle Zeke you're a pretty clever feller; jest let me take your peader horn to prime. And don't you think the stinky critter would not. Well says I, you're a pretty good diver, I un, if you'll dive down and get it, I'll give you a primin. I tho't he'd leave his peader horn, but he didn't; but stuck it into his pocket and down he went—and there he staid—here the old lady opened her eyes with wonder and surprise, and a pause of some minutes ensued, when Jonathan added—"I looked down and what do you think the critter was doin'?" "Lord!" exclaimed the old lady, "I'm sure I don't know." "There he was," said our hero, "sitting right on the bottom of the river pouring the powder out of my horn into hizen."

A verdict of five hundred dollars was obtained at Hartford Conn. by a man against another individual, for carelessly allowing his horse to run on the pavement, and knock down the plaintiff.

To the Honorable Senate and House of Representatives of the Legislature of Maine, in Session on the first Wednesday of January, 1834.

RESPECTFULLY represent, the subscribers, citizens of the town of Gardiner, that the petition annexed to the town of Gardiner, should be considered as aforesaid, is included within the following boundaries:—beginning at Kennebec river at the north line of the town of Gardiner, thence west north west to the northerly line of said Gardiner to the westerly line of Simeon Hodgdon's land, being lot No. 28, by said Hodgdon's land to the northerly line of the road between said Hodgdon's land and land of Abner Lowell; thence easterly by the northerly line of said Lowell to the westerly line of lot No. 38 on said Bullen's plan; thence northerly by the westerly line of said Hodgdon's land to the northwesterly corner thereof; thence easterly by said Hodgdon's northerly line to the westerly line of said lot No. 39, on said plan; thence northerly in the westerly line of lot No. 39, to the northwesterly corner thereof; thence easterly by the northerly line of lot No. 39 and thence northerly by the northerly line of lot No. 40, to the westerly line of lot No. 41, on said plan; thence northerly in the westerly line of said lot No. 41, to the north west corner thereof; thence easterly in a line parallel with the northerly line of the town of Gardiner to the westerly line of land owned by William Marshall; thence southerly by said Marshall's westerly line to the south west corner of said Marshall's land; thence easterly by said Marshall's southerly line to the east line of the common road; thence southerly by said east line of said road to the south line of said Marshall's land; thence easterly by said Marshall's south line to Kennebec river; thence southerly by said river to the bounds first mentioned; or such other boundary line as the Legislature may see fit to adopt, not materially variant from the above description. Your petitioners have adopted the above boundary as the basis of their application, the same having been agreed on by a Committee of the Legislature; and an act having passed the House of Representatives, annexing the said territory—a similar application having been made to the Legislature of the year 1832 and continued to the last session.

Your petitioners would now only remark, that all the reasons which ever existed arising from their proximity to the village of Gardiner, and their remoteness from the village of Hallowell still continue to operate, and the time and the most mature reflection have served to confirm them in the opinion that their interest and convenience will be materially promoted by the proposed annexation—that the reasons in favor of this measure have been more and more urgent and essential, arising from their increased intercourse in business and from their various relations of a social, civil and religious nature. To effect that a majority of your petitioners and their estates are within three-fourths of a mile of the village of Gardiner and over three miles from the village of Hallowell, renders so obvious many of the above considerations that it is deemed unnecessary to detail them.

Your petitioners, therefore, respectfully request that they with their polls and estates, including the territory above described may be annexed to the town of Gardiner.

The petitioners are PETER GRANT and 23 others.

NEW FALL GOODS.

ROBERT WILLIAMSON, TAILOR.

GRATEFUL for past favors and desiring of a continuance of the patronage of his customers, he leaves to inform them that he has received from Boston his Stock of FALL GOODS, selected by himself, and can offer them as CHEAP as any that can be procured of the same quality. His Stock consists of BLACK, BLUE, BROWN, OLIVE, INTERMEDIATE GREEN, MULBERRY & MIXED BROADCLOTHS and CASSIMERES;

Real Goat's Hair CAMELETS; Imitation do: FINE CLOTHS; HOCKINGS; STURGE; GERMAN LION SKIN; DUFFEL; KERSEYS & PETTICOATS; HAMS—ALSO—A Large and Beautiful Assortment of

Vestings,

Among which are VALENCIENS, SILKS, & FIGURED VELVETS.

He has also a quantity of FROGS, BRAIDS, & FURS for Collars, Cloak TASSELS, &c. &c. The business is carried out at his old stand, opposite C. Sagers' Book, No. 2 Central Row, Gardiner, Sept. 20th 1833.

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WATER PROOF BATHS, PILLOWS, CUSHIONS, SWIMMING BELTS, LIFE BOATS, &c.

Orders promptly executed, from every part of the United States. Boston, July, 1833.

NOTICE is hereby given, that my son JOHN ATKINS, has hereafter full power and authority to transact in his own name any business whatsoever, and I release him from all wages or profits, and do not holding myself responsible either directly or indirectly for any debts or liabilities of his contracting after the date of this notice.

JOHN ATKINS.

Gardiner, Oct. 21, 1833.

PROPOSALS.

FOR Publishing by subscription, a course of Lectures on the Parable of the Rich Man and Lazarus. Delivered in the 1st Universalist Church in Portland, Maine, by the Rev. Menzies RAYNER, said Church.

These Lectures, (nine in number) is expected to comprise a volume of about 250 pages 16 mo. format small duodecimo.

If a sufficient subscription shall be obtained to warrant the publication, it is intended that it shall be printed on fine paper and fast type, and neatly bound in cloth. The price shall be as low as other books of similar size, not exceeding 50 cents, and probably less, over 40, with a proper discount to those who may subscribe for several copies.

It is not intended that the contemplated edition shall exceed the number subscribed for. Persons who may interest themselves in obtaining subscribers, shall be entitled to a copy for eight, which they will become accountable for.

Subscriptions papers to be returned by the 1st of the present month, to the Bookstore of M. B. B. Jr., Portland.

Sept. 2, 1833.